

The Living Church

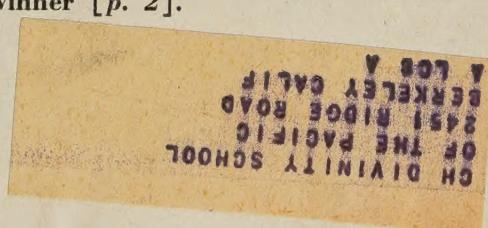
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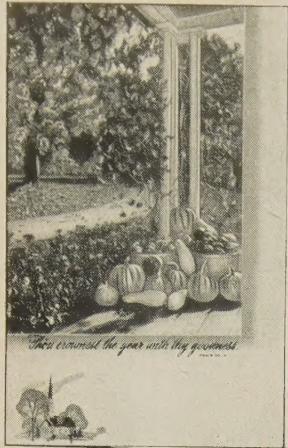
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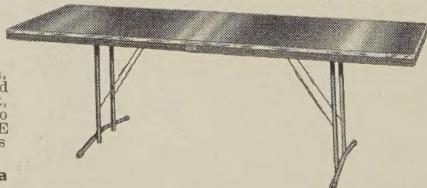
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The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week dated Sunday, by the Church Literature Foundation, at 407 East Michigan Street, Milwaukee, Wis. Entered as second-class matter February 1900, under the Act of Congress of March 1879, at the post office, Milwaukee, Wis.

Subscription Rates — \$7.50 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage \$1.00 a year additional.

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October

31. 20th Sunday after Trinity.

November

- 1. All Saints'.
- 7. 21st Sunday after Trinity.
Every Member Canvass (to December 5th).
- 9. Tennessee election of a suffragan.
- 14. 22d Sunday after Trinity.
- 17. NCC General Board, New York, N. Y.
- 21. Sunday next before Advent.
- 25. Thanksgiving Day.
- 28. 1st Sunday in Advent.
NCC General Assembly, Boston, Mass., to December 3d.
- 30. St. Andrew.

The Cover

"Sanctuary," this issue's cover picture, recently won first place in the architectural division of the Texas Photographers Exhibit. It is a picture of St. Andrew's Church, Breckenridge, Texas, which was taken by Frank Homme, a professional photographer.

Breckenridge is an oil town with a fluctuating population. In spite of this, St. Andrew's parish has grown in seven years from 18 communicants to 151.

The Living Church

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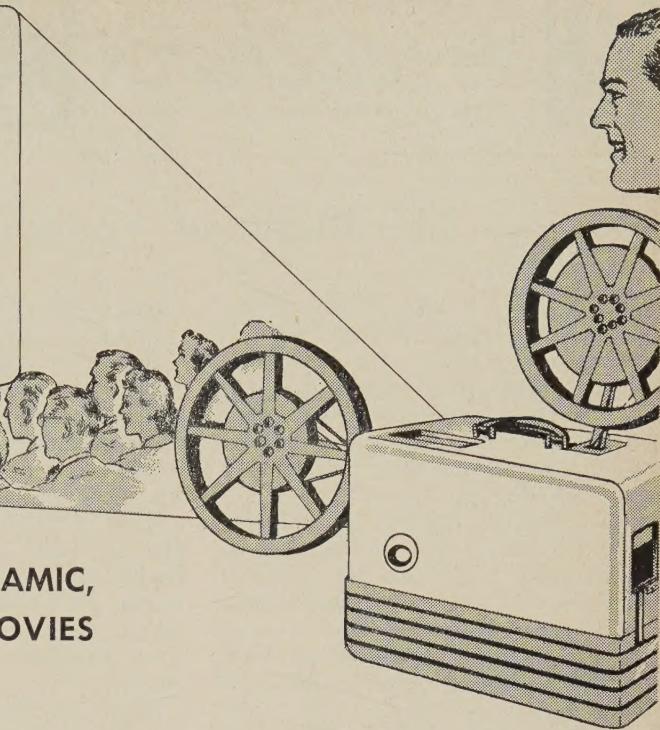
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Reprints

I should like to place an order for 10 copies of "Angels Round My Bed" by Christine Heffner, appearing in the October 17th issue. This article is a must for all shut-ins.

(Rev.) PAUL G. SATRANG,
Rector, All Saints' Church,
San Diego, Calif.

Editor's Comment:

We shall be happy to reprint the article if enough requests are received.

Honolulu

I am not in favor of government by postal card, or the weighing of telegrams, or the counting of letters, but since many letters have been written to the Church papers indicating disapproval of the choice of the Presiding Bishop of Hawaii as the place for the next General Convention I feel moved to write what I think is my first letter to the Church papers, to express the feelings of many I know who are enthusiastic about this choice.

I firmly believe that it will do more for the missionary work of the Church than can possibly be estimated by measuring it against the value of a few hundred thousand dollars, and the few days extra of travel involved in the change.

We on the East Coast went to San Francisco without a murmur and benefited greatly by it. Those in the West have been coming across the continent to Conventions in the East for many years. Hawaii is ready to entertain the National Council and all others who wish to accept their invitation — thus saving many thousands of dollars.

Let us get over our "penny wise," dollar conscious, petty provincialism, and get a first-hand view of the missionary work we have been supporting. Let us recall that we are members of a Church which encircles the globe, and rid ourselves of a parochialism which thinks that the sun revolves around the Eastern Seaboard, or even the USA.

The Far East is important. Hawaii is strategic. This is the 20th century, not the 19th. The Presiding Bishop has travelled about quite a bit. He knows. I am sure I speak for thousands who have a reticence about rushing into public print, when I say, "By all means, let's go to Hawaii!"

(Rt. Rev.) W. APPLETON LAWRENCE,
Bishop of Western Massachusetts,
Springfield, Mass.

• • •

Few of the many resolutions being offered the Church these days consider the graciousness of the missionary district of Honolulu in inviting General Convention to meet in Hawaii. Large and strong dioceses normally give long thought and take years to prepare for General Convention. When the Presiding Bishop decided to take

THIS story is told of the pioneer Bishop, Daniel Sylvester Tuttle.* Arriving unexpectedly at a church the bishop sat through a sermon delivered by a young deacon. He grew restless. Finally, in his booming voice he interrupted with the remark, "Nothing but verbs, adverbs, and verbs!"

All types of teaching and learning make use of words to carry ideas. Words are the easiest and commonest forms of human mental intercourse. But therein lies their danger: the speaker is never quite sure that his words give the meaning to his hearers which he intended. Or rather, many people speak their piece, and feel confident that this is enough — "I told them," is the feeling.

Teachers must work always, in some manner, with words. But the obsession with words for their own sake may easily steal upon us. The difficulty comes from confusing the end with the process. Somewhere somebody gets a new idea. He expresses it in his own words. He tries out his definitions on his friends. In the process of stating and re-stating the main idea he keeps boiling it down to shorter and shorter phrases. Finally he reaches a crystallized formula, intelligible to his own circle.

The circle repeats the formula frequently; they know just what it means, for they have been through the process of finding words for their idea. Their terms may become common tender in the current issues of their professional journals, known to the initiated — and indeed repeated glibly and with pride by the lesser ones. This is it, they think.

But this is not it. The newly discovered idea is greater than any words. If it is true, it can be stated in a thousand ways. If it can only be stated in a few trick words, it is probably not true.

So, the Christian religion comes to us partly through words. However, it came to us across the years through translations into many languages. Because it is the truth, it can be stated in a thousand ways. At one period, the Church, living through the learning process of understanding its faith, formulated a boiled-down summary which we know as the Creed — or rather the creeds, for you can state the faith several ways. The

Creed comes to us then as the approved discovery of our ancestors. We use it as a convenient teaching list.

But the Creeds are not the Christian religion. They are only the graduation thesis of students in past years. What an experience it might be if all of us, and our children, could go through the process of personal discovery, then of finding words for its expression, and finally of having to find words (and ways) of conveying the discovery to others. That is teaching. Yet verbalism takes the place of real teaching everywhere.

The Catechism is a form of verbalism. We drill on definitions, thinking we are giving our pupils the reality. But, like the Creed, these definitions are the end-result of the thinking of others, of another generation who went through the process, and found words.

Academic clichés are a form of verbalism. The inside coterie develop a coinage of words with special meaning, but find that they only mystify or annoy outsiders. Lesser pupils learn to repeat the new terms, but they grasp only dimly the inner lore. (Let's hope that the courses of the new curriculum may be expressed with crystal simplicity, devoid of jargon.)

The echoed last word is rank verbalism. Thus, a teacher drills: "And if we are all good boys and girls we will all go to —?"

"Heaven!" shout the tots, dutifully. (No fooling, I actually overheard this recently. But it occurs frequently in one form or another in the method of teachers with strong personalities, who rely too much on words.)

Reading in concert from textbook, or even from the Bible, is likely to be verbalism unless a way is found to vitalize it in the teaching. But to "tell them what it means" may be just some more verbalism.

The use of big words, to which many people under the inflation of public position are addicted, is verbalism. Who can tell such self-conscious persons that they neither impress nor transmit clear ideas?

But — you say in exasperation, "If not words — what?"

All right, let's try to find the answer. In the November 14th issue I'll try to show the better way.

*First Missionary Bishop of Montana, Idaho, and Utah, 1867-1886; Bishop of Missouri 1886-1923; Presiding Bishop 1903-1923.

a positive stand on racial discrimination and segregation, the missionary district of Honolulu responded with an invitation that ought to be accepted by the Church with appreciation and gratitude.

The only criticisms of Hawaii as a meeting place seem to be those of time and expense. Except for those whose physical condition will not permit air travel, time is not in reality a factor. Hawaii is overnight by air from San Francisco. The extra expense of this travel will be balanced by the arrangements already made by Bishop Kennedy whereby deputies will be enabled to stay in the dormitories of the University of Hawaii and Iolani School. This incidentally may encourage much greater fellowship within the Convention.

It is also my understanding that, since we will be using auditoriums that belong to the Church, the cost to the national Church may well be less than for previous conventions. It might be pertinent to ask those who are so concerned about expense why they did not protest the much larger expense involved in the Anglican Congress. The Anglican Congress probably cost half million dollars, all told. I believe we spent the money wisely. In any case, I card no protests about it.

But even granting these criticisms, does the Church have the imagination to realize that the Presiding Bishop has boldly utilized an unusual situation to make possible a kind of convention that we probably never would have had in the ordinary course of events? Ordinarily we would continue to go the round of the cities of America, triennium after triennium. Here we have an opportunity to meet in an overseas missionary district.

We shall not only see at first hand a vital missionary field, but we shall withdraw a bit from our own continental homeland and have a chance to see the Church at home in new perspective. Further, we shall go to the crossroads of the Pacific, to the edge of one of the crucial regions of the world today. We shall face toward Japan and Okinawa, China and Russia. Some have spoken of the lost opportunity to make an impact upon the social situation in Houston. In Hawaii, we have a chance to make an impact upon the world.

I trust therefore that we will respond to the fine invitation of Bishop Kennedy and of his people with gratitude. I dare hope that in this Convention the Episcopal Church will receive a world vision greater than any it has ever had in the past. I for one intend to go to Honolulu, praying for that blessing.

(Rt. Rev.) FREDERICK J. WARNECKE,
Bishop of Bethlehem.

Bethlehem, Pa.

Golden Jubilee

I first subscribed [to THE LIVING CHURCH] about June, 1904, and renewed every year, except for the few years at I was editor of the *Church Times*, (diocese of Milwaukee), after which I started again as a subscriber so that I have been receiving THE LIVING CHURCH over 50 years.

(Rev.) WILLIAM H. STONE,
Burlington, N. J. Retired, 1950.

ONE of the confusing things about Christianity is the comfort and good cheer it draws from the belief that all men are sinners. We keep telling our secularistic neighbors, "Good news, friend—spiritually you are a sick man and so am I"—and then we wonder why our neighbor is not as pleased with the announcement as we are.

WHAT'S GOOD about being a sinner? Well, for one thing, the Christian knows that sin is a disease which does not need to be fatal. The prognosis is excellent. The sinner can be treated by simple and available means, improved, and ultimately cured. Accordingly, to say that a man is a sinner is to say that there is nothing wrong with him that cannot be mended.

FOR ANOTHER thing, Christianity's identification of sin as the thing that is wrong with the universe adds up to a glorious discovery about the rest of the universe. The automobile with carburetor trouble is not a large and shiny piece of junk—it only needs to have its carburetor fixed. So, when we have found the little thing that is wrong with the world, the glory and beauty of the rest falls into place.

PERHAPS the greatest stumbling block to the preaching of Christianity in modern America is the idea drummed into us from childhood on that the sinner is somebody else, a repulsive being of dark and incomprehensible ways; while we, our friends and neighbors, and our family circle are not sinners, but good people. We have our foibles, we will admit, but they are nothing serious—"human," rather than "evil."

THE CHRISTIAN idea of sin is replaced among us by a "taboo" concept that is religiously as primitive and unintelligent as the taboos of the South Sea Islander. Calvinism had something to do with the development in America of this superstitious attitude toward sin. For the strict Calvinists of Colonial times believed that all men were inexorably predestined either for heaven or for hell; and that you could tell which way they were going by their behavior. Thus, the rampant sinner was regarded by the saved with a fascinated horror as the wrath of God drove him deeper and deeper into the mire.

THAT KIND of Calvinism hardly exists any longer, but the division of society into the good ones and the bad ones remains. This is where the "taboo" idea of sin takes root. The idea develops that the sinner should be isolated and rejected; that anyone who consorts with sinners is in danger of becoming infected with their sin. This is not a new idea, for it was used in New Testament times to prove that Christ Himself was a sinner. Indeed, it is probably the normal attitude toward sin of unredeemed humanity, whether in ancient Palestine or the South Sea Islands or modern America.

THE GOOD do not, however, get as much pleasure from their splendid isolation among their own kind as might be expected. The righteous father and mother worry lest their children might become juvenile delinquents. The thoughtful individual wonders whether he might not, under some overpowering circumstances, stumble into the pitfall of sin and be found on the wrong side of the taboo. The truly discerning individual may know that secretly he himself deserves the label of "sinner" just as much as those whom society has condemned.

THUS, secret guilt and nagging anxiety are the almost inevitable lot of those who lay great store by their own righteousness. The modern secularist thinks he has abolished hell, but the hell of social rejection constantly yawns beneath his feet, waiting for the moment that he is discovered violating some taboo.

MOST of our taboos coincide with sins, but some do not. Sexual vice and drunkenness, cheating and stealing are sins. But poverty is just as improper socially, and our society is likely to be cruel to the victims of various other kinds of mental and physical misfortune. Even the overly intelligent individual is suspect. If you would avoid falling afoul of taboo, it is best to be simply normal in all things—not too good, not too bad, not too rich, not too poor, not too intelligent, not too stupid, not too artistic, not too inartistic, not too religious, not too irreligious.

THE ANSWER to the secularist who struggles so hard to maintain his status among the "not toos" is: "Take it easy, friend. Nobody is normal. Nobody is righteous, and nobody is beyond the hope of salvation. The only normal man who ever lived is Christ, and the truly normal thing for us abnormal people to do is to begin to grow toward the measure of the fulness of His stature."

WE KNOW THAT there is a skeleton inside us, suitable for frightening children, but prefer not to think about it. This is a silly attitude toward skeletons, and a silly attitude toward ourselves. The value of our sinful nature is not fixed by what we have accomplished with it, but by the price God has paid for it. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

THUS, when the Christian talks about sin, he is talking about a disease which Christ deprived of its terror. Something does indeed have to be done about it, and the sooner the better. But basically the news that sin is what is wrong with us is good news because it throws an entirely different light upon all our disappointments and sorrows and frustrations and troubles and anxieties. Jesus Christ has the answer for all these things and more, and we can look forward to a time when they will all be swept away.

PETER DAY.

Bulletin

Bishop Gardner of New Jersey died October 22d at Mercer Hospital, Trenton, N. J., where he recently underwent surgery for an abdominal ailment [L. C., October 24th]. He was 71 years old.

EPISCOPATE**Wheel Chair Travel**

Bishop Quin of Texas is continuing to improve after a neck operation October 7th [L. C., October 24th]. He was able to be up by October 19th in a wheel chair to travel across the street from his hospital, St. Luke's, Houston, to Bill Williams Restaurant Rotary Club.

Georgia Consecration

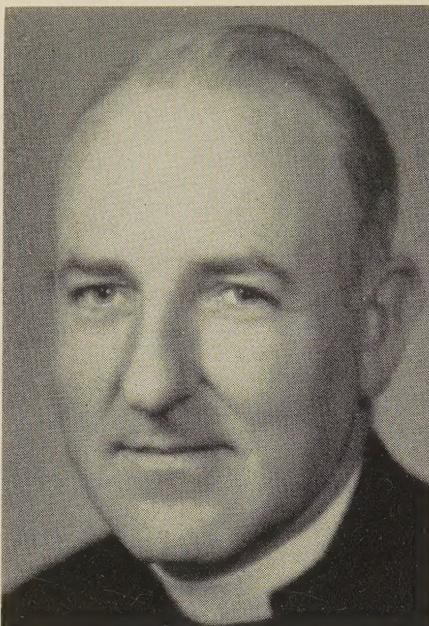
The Very Rev. Albert Rhett Stuart, D.D., dean of Christ Church Cathedral, New Orleans, La., was consecrated sixth Bishop of Georgia at St. Paul's Church, Augusta, Ga., on October 20th. The Presiding Bishop was consecrator, assisted by Bishop Barnwell, retired Bishop of Georgia, and Bishop Jones of Louisiana, as co-consecrators. Bishop Stuart succeeds Bishop Barnwell, who reached retirement age a month ago.

Although the see city of the diocese is Savannah, the consecration took place in Augusta, for St. Paul's has the largest seating capacity of any church in the diocese. The Rev. Charles F. Schilling, rector of St. Paul's, was master of ceremonies.

The new Bishop was presented by Bishop Noland, suffragan of Louisiana, and Bishop Claiborne of Atlanta. Attending presbyters were the Rev. T. Porter Bell and the Rev. Allen B. Clarkson. Bishop Powell of Maryland preached. Bishop Barth of Tennessee was itanist, Bishop West, coadjutor of Florida, read the epistle, and the Bishop of New Guinea, the Rt. Rev. Philip N. W. Strong, read the gospel. The Rev. John H. Fitzgerald, D.D., Secretary of the House of Bishops, was registrar.

The procession was in three sections, each preceded by crucifer and torchbearers. In the first section were the diocesan officers, the vestry of the Church of the

TUNING IN: Last Sunday in October (this year, 20th Sunday after Trinity) is kept in some parishes of the Episcopal Church as the Feast of Christ the King, with special Collect, Epistle, and Gospel emphasizing our Lord's dominion



BISHOP STUART
Sixth for Georgia.

Resurrection, Greenwood, S. C.—Bishops Stuart's first parish; the vestry of St. Michael's Church, Charleston, S. C., which parish he served from 1936-1947; and the chapter of Christ Church Cathedral, New Orleans, of which he has been dean for the past seven years.

Ministers of other churches, visiting clergy, and diocesan clergy were in the second section; and visiting bishops and others participating in the consecration were in the third.

St. Paul's Church seats about 900 persons. Two television stations carried the service.

LAITY**To the Defense**

The second Adelaide Case named in New Jersey's senatorial campaign—who is also the second Adelaide Case named in the editorial on page 14 of this issue—has, according to the New York *Herald Tribune* of October 19th, been defended as "a distinguished teacher of Christian education" in a statement issued by Episcopal Theological School, Cambridge, Mass., and signed by Bishop Dun of Washington, Bishop Emrich of Michigan, and the Very Rev. Charles L. Taylor, dean of ETS. (Miss Case had

over all things. In the Protestant world it is widely observed as Reformation Sunday. **Chasuble**, in Western tradition, is regarded as distinctly eucharistic, and is not worn for such preliminaries as lighting the candles.

been a member of the faculty of the school from 1941 to her death in 1948.

The statement says that Miss Case "was not a Communist," and continues

"She was always a fearless champion of any she thought unjustly treated..

Far-Reaching Influence

Vida Dutton Scudder, who died October 9th at Wellesley, Mass., in her 93rd year, was one of the towering Church figures of her generation, whose influence upon her fellow Churchmen, from college students to those in positions of authority, was profound and far-reaching.

Miss Scudder, a person of wide interests, combined in her character an Anglo-Catholic love of the embellishments of the old ritual—Mass vestments, candles, incense, etc.—with concern for the downtrodden and oppressed that led her to align herself with the socialist movement of the early years of the present century.

Illustrative of her love of Catholic liturgical forms is an incident told by the Rev. A. L. Byron-Curtiss, retired priest of the diocese of Central New York, who was associated with Miss Scudder in her interests toward human betterment.

The late Rev. James J. Burd, a "Irish Protestant," according to Fr. Byron-Curtiss, was visiting his daughter then a student at Wellesley when Miss Scudder was teaching there. St. Andrew's Church, Wellesley, had been without a rector and Professor Scudder arranged for Mr. Burd to celebrate the Eucharist.

The Mass vestments were in use in the parish, but Mr. Burd was not going to wear them. Professor Scudder invaded the sacristy, insisted that he don them, showed him how, and finally got him into amice, alb, girdle, and stole. Then she took the candle lighter and lighting it shoved it into his hand and told him to light the candles and that she would help him on with the chalice."

Writes Fr. Byron-Curtiss: "Mr. Burd told me this himself, a year or more afterwards. And his Irish temper was still seething as he recounted it."

But Miss Scudder's addiction to ritual, and ceremonial must be set against

the wider background of her profound knowledge of the middle ages and its message, as seen, for example, in her translation and edition of *Selected Letters of St. Catherine of Siena* (1905), her introduction to Arthurian Romance, *Morte d' Arthur of Sir Thomas Malory* (1917), and her *Brother John: A Tale of the First Franciscans* (1927).

Not only so, but this historical, literary, and artistic interest was in Miss Scudder balanced by a passionate concern for social righteousness. She was a Fabian socialist and a dues-paying member of the Boston local socialist party. She occasionally spoke at Socialist meetings, though apparently never at street meetings. She is reported to have said that she envied Bernard Shaw and William Morris, both of whom were arrested by London bobbies for street meetings, in the early days of the Fabian group.

As a Churchwoman her concern for social questions found expression through her membership in such organizations as the Church Association for the Advancement of the Interests of Labor and the Church League for (Social and) Industrial Democracy (CLID), latter of which is now Episcopal League for Social Action (ELSA). In the earliest mention of CLID in THE LIVING CHURCH ANNUAL (1920), Miss Scudder was listed as chairman.

Miss Scudder was born December 15, 1861, in Southern India. Graduating from Smith College in 1884, she received the Master of Arts degree in 1889. She did graduate study at Oxford

and Paris. Becoming associate professor of English literature at Wellesley College in 1892, she became professor in 1910, and professor emeritus in 1927.

Author of some 20 volumes and editor of several more, Miss Scudder wrote: *Social Ideals in English Letters* (1898), *Socialism and Character* (1912), *Social Teachings of the Christian Year* (1921), *Father Huntington* (1940). She edited Bede's *Ecclesiastical History* in Everyman's Library (1911).¹

Her autobiography, *On Journey*, appeared in 1937.

NATIONAL COUNCIL

Keen Anticipation

By ELIZABETH McCRAKEN

National Council's meeting October 12th and 14th in Greenwich, Conn., was opened with a statement by Presiding Bishop Sherrill regarding Honolulu as the site of the 1955 General Convention [L. C., October 24th], and closed with a resolution of high approval of the Bishop's action. The resolution praising the Bishop for his action was:

"The National Council has received the clarifying statement of the Presiding Bishop with regard to the choice of the city of Honolulu as the locale of the next General Convention, and urges that it be given full consideration by the clergy and lay members of the Church.

"The National Council, dedicated to the promotion of the missionary program of the Church, hereby unanimously records its belief that in the light of the Presiding Bishop's statement, the designation of Honolulu as the place of meeting of the next General Convention should be supported by the whole Church.

"Representatives of the Church will have an opportunity to visit and study an important and successful field of our missionary effort in an area destined to affect vitally the history of our world for years to come.

"Furthermore, we wish to express to the Bishop of Honolulu and his people our sincere appreciation of their invitation and our keen anticipation of this visit."

Five Full Quotas

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, reported total pledges of \$3,301,449 for the Builders for Christ Campaign. Total cash received by the NC to apply against these pledges amounted to \$1,385,973.

John W. Reinhardt, director of the Department of Promotion, reported 41 dioceses and missionary districts have pledged amounts equal to or exceeding

sinners. She was also instrumental in bringing about the return of the Popes from Avignon to Rome. The Bede who wrote the *Ecclesiastical History of the English Nation* was an 8th-century monk noted for his sanctity and learning.



BISHOP LOUTTIT
A debt to G. I.'s.

their mathematical quotas. Five have paid their quotas in full: Arkansas, North Dakota, North Texas, Pennsylvania, and Utah. Bishop Donegan of New York announced his diocese has gone over the top, with pledges amounting to \$383,000. Most of these have been paid.

The Council voted that the treasurer of the Council might make partial payments toward the special projects included in the campaign from the funds already in hand, in order that pressing work might begin.

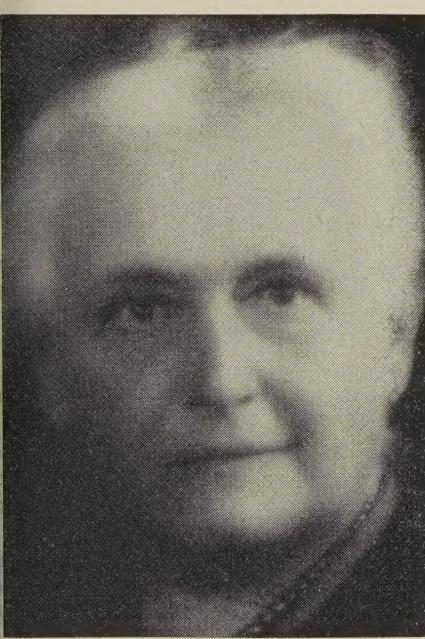
Shock to Churchpeople

Bishop Louttit of South Florida, chairman of the Armed Forces Division, who has just returned from a visit to the Air Force bases in Japan and Korea, spoke with strong feeling of the responsibility facing the Churches in respect to the young men in the Armed Forces. [An article by Bishop Louttit telling of his visit is on page 12 of this issue.]

Bishop Louttit, in personal conversation later, declared that, while it would certainly shock Churchpeople to be told what he had found, they ought to know it. He felt sure that they would take it to heart, and do their utmost to help the Armed Forces Division to secure more chaplains, and greater support for them in their work.

Biblical Tongue

The Rev. Vine V. Deloria, assistant secretary in the Division of Domestic Missions, who has just returned from a visit to 137 Indian congregations in



VIDA DUTTON SCUDDER
Envied those who were arrested.

UNING IN: St. Catherine of Siena lived to be only 33 (i.e., from 1347-1380) but exercised a tremendous influence in the church of her day. Devoted to a life of prayer, she was indomitable in her service of the poor and in her conversion of

Minnesota, Nebraska, North Dakota, and South Dakota gave an account of his experiences:

"I was welcomed everywhere I went. The Indians came many miles to see me, walking from places 30 miles away. One elderly woman walked seven miles. My visits convinced me that the Indians are very strong in the Faith as well as in will power. They give great attention to the Prayer Book and the Bible. So absorbed are they in these books that their speech is in Biblical language. It is a real thrill to be among them. But it is sad to see how they are obliged to live. Their houses are in bad shape, lacking all standard equipment.

"Why are the Indians so poor? Why are they so backward? Talk about adding insult to injury! The Government took the Indians' land, sold it, and used the money to hire soldiers to move the Indians off of it. This sort of treatment is still going on. The Government is still trying to fool the Indians. The Indians say: 'In the past, our pleas went unheeded.' They do not like to ask again for a hearing. They asked me to arouse the public; to secure just once a chance for the Indians to express their views. They put so much pressure on me that I thought of asking for two years leave, to go down to Washington, and get something done.

"Our Church today, our country today, are trying to set themselves up to help backward peoples. If the Church and the country cannot defend and uplift 4,000 Indians, how can they be depended upon to defend and uplift millions of other peoples? The Government has shown that it can make Indians into good soldiers. Why not make them into good citizens? We should, like Jesus, set our face like a flint, and go to the seat of power in behalf of the sorely afflicted and neglected?"

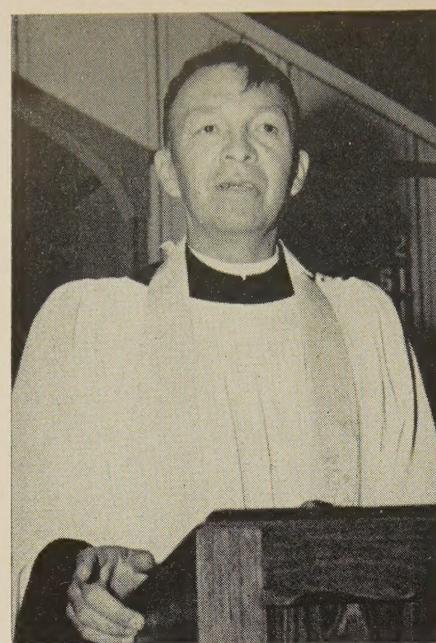
The Presiding Bishop, when the applause for Mr. Deloria ceased, said, "We need people who can not only represent the Indians' point of view, but the government's view, too."

Bishop Hart of Pennsylvania said, "The government is trying. The government wants to do the right thing. There have been abuses in the past; but things are different now."

Accepted Title

The Rev. David R. Hunter, director of the Department of Christian Education, reported for each of the six divisions of the department. He announced May 1, 1955, as the publication date of the first course of the curriculum. A brief debate followed Dr. Hunter's mention of the name selected for the series, "The Seabury Series. Official Episcopal Materials for Christian Education."

The Presiding Bishop said, "If you use the word 'official' you must use the



REV. VINE V. DELORIA
Our face like a flint.

name of the Church, or you cannot use the word 'official.' We cannot change the name of the Church. That is not the business of the Curriculum Division, nor of the National Council. I am not expressing an opinion on the name of the Church. I just want accuracy in the use of the present name."

Dr. Hunter explained that the copyright notice, on the opposite page to the title page, gave the name of the Church in full, the Protestant Episcopal Church in the United States of America. But the Presiding Bishop declared that the title page still must have it, if the word "official" was used. A committee was appointed to consider the matter, and brought in a report suggesting as the title, "The Seabury Series. Materials for Christian Education Authorized by the General Convention." This title was accepted by the Council.

The Adult Division is emphasizing institutes, in which the area of missionary education, hitherto not centralized nor well developed, will receive particular attention. Five laboratories in 1955 on the Church and Group Life are being planned. Among them will be one for the clergy in general; another for men just graduating from seminaries; and one for younger bishops. For the Children's Division, Dr. Hunter reported progress, without details.

Authorization was given by National Council for the printing of the Book of Common Prayer in French, particularly needed for the use of the Church in Haiti.

TUNING IN: Our Lord's setting His face like flint harks back to St. Luke 9:51 — "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." The verse marks an important turn-

ing point in St. Luke's Gospel, introducing a long section in which the Evangelist deserts one of his sources, St. Mark, and combines his own special material with material from the hypothetical document known as Q.

Paper Profit

Leon McCauley, manager of Seabury Press, reported an excellent financial condition. He said:

"I should like to call your attention to 20 publications on the library table published since you last met [April 1954]. Among them is the revision of *The Annotated Constitution and Canon* in two volumes. We had an edition of 250 sets of this. It is sold out, with 30 back orders. Since December, 1953 we have not asked the National Council for any funds. In one month of this year we showed a paper profit."

No Post Office Class

The Rev. Dr. Tollie L. Caution, assistant secretary in the Division of Domestic Missions, is dividing his time between his division and the American Church Institute for Negroes. The Rev. Dr. William G. Wright, director of the Home Department, of which the Division of Domestic Missions is a part, gave an account of Dr. Caution's recent work:

"We have been trying to bring the American Church Institute for Negroes into closer touch with National Council. To this end, we have assigned Dr. Caution to half-time work with the Institute. First, he is giving educational advice to the schools of the Institute. Second, he is giving spiritual emphasis. There is a critical need for Church emphasis in these schools. This must be implemented. Third, Dr. Caution is giving administrative advice. Fourth, he is keeping us in close touch with the construction feature. We have needed someone to keep us informed about the buildings, old and new."

Dr. Wright added, "We don't want to be in the class with a new post office recently being opened with all the usual formalities of prominent officials, speeches, and ribbon-cutting. When all had been done, a man came in to mail a letter, and found no place to put it."

New Agreement

The Very Rev. Dr. John C. Leffler, chairman of the Department of Christian Social Relations, introduced the newly appointed executive secretary of the Division of Health and Welfare, the Rev. Kenneth E. Nelson.

Dean Leffler reported the Division of Christian Citizenship will begin study this fall on the problems resulting from the Supreme Court's recent decision relative to segregation in the public schools.

A problem in relationships between

the National Council and Episcopal Service for Youth¹ came to light in connection with a request by Dean Leffler for the restoration of a \$4,500 cut in the Council's appropriation to the agency.

The budget of the national organization is assisted to the extent of \$13,000 a year by the National Council. This year, an item of \$4,500 for an assistant executive was not approved by the Council, partly because the salary scale was higher than that of the Council itself for a comparable position. Accordingly, the Council's appropriation for 1954 was reduced to \$8,500.

In planning for an assistant executive, ESY had intended to dispense with the services of part-time consultants which had in previous years been included in its budget at \$4,500. Not having the assistant executive, it needed the consultants again in 1954 and had to use \$4,500 in capital funds to pay for their services.

On Dean Leffler's recommendation, the Council voted to restore to ESY the \$4,500 which it had previously withheld. Dr. Leffler pointed out that the issue involved was not merely the question of this particular sum for this particular agency but the whole problem of the National Council's responsibility or budgetary control of the sums it contributes to agencies which are not a part of its administrative set-up.

The Hope of the East

On the evening of October 13th, National Council saw two moving pictures, both in color. One was the new film in the series being made of the missionary work of the Church in many fields. Entitled "The Hope of the East," the film showed the work of a Japanese priest, the Rev. Joseph Tsuboi, in a representative Japanese community.

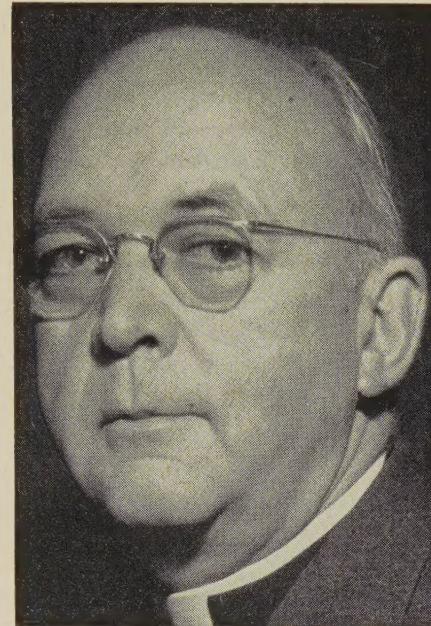
The second film was of the Anglican Congress, with the arrival of delegates by plane and train, giving the many sessions and services, and other major events.

Bishop Hobson said several other films were in preparation, and that one on Hawaii was ready, but would not be released this year. Another new film-strip is planned, entitled "Your National Council." This film-strip was suggested by John W. Reinhardt, new director of the Department of Promotion.

The service rendered by the Promotion Department to the Anglican Congress was described by Bishop Hobson. He spoke particularly of the efforts of the Speaker's Bureau in securing more than one thousand engagements in 51 dioceses for 69 delegates to the Anglican

Congress to speak in parish and diocesan meetings.

Sales of Every Member Canvass materials this year topped by a wide margin sales recorded last year, Bishop Hobson reported. He described the ways the department was calling for opinions and suggestions from promotion chairmen in many dioceses, so that 1955 materials, already being planned, can be geared to



DEAN LEFFLER
A problem of budgetary control.

the needs most strongly felt throughout the Church.

Later in the evening on which the films were shown, the record of the Anglican Congress, prepared by the Rev. Dr. John V. Butler, was heard. Like the film, the record covered the entire Congress.

Two Visitors

Before it began its regular work, National Council heard two speakers, both on their way home from the Second Assembly of World Council of Churches. The first, Mar Thoma Philoxenos of the Orthodox Syrian Church of India, spoke:

"My Church lacks funds. I ask you to have greater consideration and study of us. I am glad to say that your Church is sponsoring our theological students and myself. I have not missed my own Presiding Bishop while in America; I had your Presiding Bishop here, and he was as mine."

Bishop Philoxenos presented Presiding Bishop Sherrill with a cross of the kind used by bishops of the Orthodox Syrian Church of India to bless their

people, saying, "I hope that He may bless you, and me, with it."

The second visitor, the Rt. Rev. Geoffrey Hodgson Warde, Bishop Suffragan of Lewes in the diocese of Chichester, England, said:

"It gives me great pleasure to say 'Thank you' for your amazing generosity to me, in making it possible for me to come to the United States. I cannot put it into words; but my thanks come from my heart. His Grace, the Archbishop of Canterbury, and a little suffragan from Lewes passed each other on the way. It is most extraordinary to be here and to partake of such great opportunities. Thank you so much."

Appointments

Appointments approved by National Council were:

The Rev. A. Donald Davies, associate secretary, Leadership Training Division, effective November 15th; Miss Lynette Giesecke, assistant secretary, Leadership Training Division; the Rev. John D. McCarty, assistant secretary, Unit of Research and Field Study; the Rev. Kenneth E. Nelson, executive secretary, Division of Health and Welfare Services, Department of Christian Social Relations, effective November 1st; the Rev. Dana F. Kennedy, executive secretary, Division of Radio and Television, Department of Promotion, effective November 1st; Dr. Kendig B. Cully, consultant on parents' materials, Curriculum Development Division, effective November 1st; the Rev. H. Neville Tinker, associate secretary, Leadership Training Division, effective November 15th; the Rev. Arthur O. Phinney, consultant on camps and conferences, Department of Christian Education, effective from December 1, 1954, to August 31, 1955.

RACE RELATIONS

Peace, Justice, Right

Recent demonstrations in various parts of the country protesting the carrying out of the U.S. Supreme Court's decision against segregation in the public schools have met with the disapproval of the Church.

Actions in Maryland [such as the march by 2,000 white students on the Baltimore City Hall], have caused Bishop Powell of Maryland to write for the newspapers:

"Thou shalt love thy neighbor as thyself." We cannot get away from the truth in that statement and be a people devoted to justice and able to enjoy the rights which have come to us from the past. Our rights are guaranteed to us by law. It is a

UNING IN: Episcopal Service for Youth consists of some 3 agencies for casework service to teenagers and young adults, organized on a diocesan basis. The local societies are federated in ESY, which "serves as an information center for

the diocesan societies, advises and assists in the development of new societies, and welcomes inquiries on the problems of individual young people from dioceses without local organizations" (Episcopal Church Annual, 1954, p. 77).

law-abiding citizen who respects the rights of others, and thus, himself, preserves the freedom which he enjoys. Only a disciplined people can be a free people.

"This is a time of social change when our citizens must be serious and sober in all our thinking and acting. It is particularly important that parents of children in our schools should so discipline themselves as to set a worthy example to their children. Only so can we provide for our children a way of life which we would have them enjoy—a way of peace, and justice, and right. . . ."

In Washington, D. C., the place President Eisenhower hoped would serve as the nation's model for carrying out the ruling, there have been several ugly demonstrations. Nevertheless, Bishop Dun of Washington has made the announcement that a policy of integration—adopted in 1952 for the schools of Beauvoir, the National Cathedral Elementary School, St. Albans[¶] School for Boys, and the National Cathedral School for Girls—has been put into schedule form.

The schedule provides that for the school year 1955-1956, applicants who qualify under the academic and other standards of the Beauvoir School shall be admitted into all grades of that school regardless of race, color or creed.

For the following year, 1956-57, and thereafter the same practice will be in effect for admission into the fourth grades at St. Albans and the National Cathedral School for Girls. The fourth grade is the beginning grade in these.

For the school year 1957-58 the same practice will be in effect for all grades of the Day Schools at both St. Albans and the National School for Girls. The Boarding departments of these two schools will be similarly opened not later than September 1958. Nearly 1,000 pupils are enrolled in these schools now.

In Delaware, where the community of Milford made headlines throughout the country for its fight against integration, the clergy issued a pastoral letter to be read in all churches appealing for "revised attitudes" which will conform to the Supreme Court decision [L. C., October 24th].

WORLD RELIEF

Aid to Pakistan

More than \$100,000 in anti-malarial drugs, vitamins, and clothing—gifts of U.S. churches—are being rushed through Church World Service to West Pakistan, where unprecedented floods in the Punjab area have inundated more than 3,000 villages, causing loss of homes, animals, food, and clothing.

TUNING IN: ¶St. Alban (4th century) is traditionally regarded as the first martyr of Britain. According to the story, he gave shelter to a Christian priest fleeing persecution, was converted by him, and, disguising the priest in his own cloak,

gave himself up in his stead. ¶Whitby is the scene of an important milestone in the history of British Christianity—the Synod of Whitby (664 A.D.), which decided for Roman ceremonial usages as against Celtic.

to the north, was cut off by floodin rivers. Therefore, aid sent by the government and the Red Cross had to go b plane or boat.

The clergy and the Sisters of St. Margaret in Port-au-Prince volunteered their help to the Red Cross. On October 14th, the Rev. Frs. Roger Desir, Pierre Thevenot, and Octave Lafontant together with a half dozen scouts from the cathedral troop, were on the first truck sent by the Red Cross to try to cross the flooding river five miles north of Port-au-Prince, which was blocking communication with Croix-des-Missions.

Again all day on October 15th Fr Desir and some of the scouts joined others in trying to get help to the people stranded by the flood, some of them in trees, all with very little food for two days.

When it was thought that refugee would be able to cross the flooding waters on foot, Sister Joan was put in charge of a Red Cross canteen at a radio station nearby. However, it was found to be necessary to evacuate people by helicopter; and 24 hours later, the sister began receiving refugee children. As there were no facilities for caring for children at the radio station, the children were transferred to the Church's St. Vincent's School for Handicapped Children. Now 28 small children and babies are being cared for there, under the direction of Sister Joan, with the help of the teachers of the school and volunteers from the Red Cross.

In the meantime, Sister Claire offered the use of the convent for sick or injured refugees; Sister Anne Marie started a sewing center in the auditorium of Grace Merritt Stewart School for Girls. Later the sewing machines were shifted into classrooms, and the auditorium was prepared to handle refugee children.

During the afternoon of October 16th, 80 children, including a few babies, who had been flown by helicopter from Croix-des-Missions, arrived at the school. Dirty, tired, and hungry, they were a bedraggled sight. However, a bath, clean clothes, and some warm food cheered them up; and after a night's sleep, lying on blankets spread out on the cement floor, they were almost normal again.

The effect of the storm will be felt for a long time, because where the wind did not flatten the countryside, flood waters ruined crops and washed through homes. Rushing rivers have cut through the roads into the interior, and transportation to some localities will be limited to foot and horseback for some time.

ENGLAND

From CACTM to Whitby

Prebendary Philip Wheeldon, general secretary of the Central Advisory Council of Training for the Ministry (CACTM), has been appointed to the suffragan bishopric of Whitby,[¶] according to the London *Church Times*.

The present Bishop of Whitby, the Rt. Rev. W. H. Baddeley, is Bishop-designate of Blackburn.

HAITI

Hurricane Hazel

Hurricane "Hazel," which hit Haiti October 12th, 13th, and 14th, was felt by the Church in Haiti.

In Port-au-Prince, the capital, no damage was done to Church property,



SISTER ANNE MARIE AND REFUGEE
Dirty, tired, hungry.

nor was any done at the theological seminary at Mont-Rouis. In these places, rain fell for three days, but the winds were not strong. As yet, reports have not come in from the clergy in the towns which were hard hit, such as Les Cayes and Bainet on the south coast, Port-de-Paix on the north coast, and the flooded Cul-de-Sac plain. There were no Episcopal missions at Jeremie, the town which was almost wiped out.

Transportation by land from Port-au-Prince to Leogane, 20 miles to the south, and to Croix-des-Missions, 8 miles

The Mountain Peaks

THE trouble with the Bible is that there is just too much of it. This is likely to be the reaction of many today when they are urged to read the Bible. Moreover, there are huge chunks of Holy Writ, like the genealogies and the ceremonial regulations, that appear simply to have no relevance to the 20th century.

It is with this thought in mind that Daniel A. Poling and Henry Thomas have, in *The Glory and the Wonder of the Bible*, sought to provide a digest of Holy Scripture, containing the mountain peaks but "designed to be a complete resume of the entire Bible." (Dr. Poling

James text, and have followed the order in which the books of the Old and New Testaments appear in this version. At appropriate points, they have inserted brief explanatory material that places the passage in its historical and religious context. This is distinguished from the sacred text itself by italic type.

Thus the bulk of the book consists of the Bible in the Authorized Version.

For historical and literary orientation the explanatory paragraphs are on the whole serviceable, though here and there



a specialist might demur (for example, it is something of an understatement to say that "some" scholars regard Hebrews as post-Pauline). When it comes to religious interpretation there are many statements made which are unimpeachable. Thus Jesus is said to be

Son of God and Messiah, and His foreshadowing in the Old Testament is well brought out. Along with this, however, are several theological inadequacies—as, for example, the reference to Christ as "the supreme incarnation of the Word of God," which seems to imply that there are other lesser "incarnations."

Used judiciously, the book could boost Bible reading, and this, of course, is its purpose. The guide to pronunciation is a useful feature.

In Brief

THE ANGELS OF LIGHT AND THE POWERS OF DARKNESS. A Symposium by members of the Fellowship of S. Alban and S. Sergius. Edited by E. L. Mascall. Mowbrays. In America: Morehouse-Gorham. Pp. vi, 90. Paper; \$1.50.

Three chapters on angelology and demonology by two Anglicans and one Orthodox: "Angels and Human Knowledge," by H. A. Hodges, Professor of Philosophy in the University of Reading; "Angels and Demons in the Eastern Orthodox Spiritual Tradition," by the Rev. Fr. Basil Krivoshain, Priest-monk of the Eastern Orthodox Church; and "Angels and Demons in Human Life," by the Rev. Gilbert Shaw. Foreword by the editor.

PERSONALITIES AROUND PAUL. By Holmes Rolston. John Knox Press. Pp. 206. \$2.50.

"Men and women who helped or hindered the Apostle Paul"—Stephen, Ananias, Barnabas, Gamaliel, Elymas, John, Mark, etc., etc., 36 personalities in all. Author is editor in chief, Board of Christian Education, Presbyterian Church, U.S.

More Than Radio Talks

A review by JEAN DRYSDALE

A CLERK OF OXFORD. By Gilbert Highet. Oxford University Press. Pp. 271. \$3.75.

THE author of *People, Places, and Books* (1953) has gathered together more of his radio talks and produced a charming series of essays, which should be considered as more than a mere transcription of radio talks, dealing as they do with literary methods, aesthetic discussion, and criticism.

Grouped under three main headings (Arts of Prose, Poetry and Poets, and Imagination and Reality), the essays cover a wide range of subjects: the Gettysburg Address; Japanese haiku poetry; similarities between Tennyson and Brahms; Hamlet's madness; mountain climbing; witches; the art of invective.

Mr. Highet is well qualified to talk of literature, for he has since 1938 been Professor of Latin Language and Literature at Columbia University. He is listed in *Who's Who in America* as a Presbyterian, but Churchpeople will find particu-

larly interesting his chapter, "The Christians and the Lions," with its plea:

"One of the greatest subjects in the world is still waiting for a gifted writer—someone with really special talent and knowledge and understanding—to make it into a book. . . .

"It is a superb subject, one of the most important which has ever emerged; it combines horror and beauty, hard fact and the loftiest mysticism, violent physical action and complex political intrigue and difficult philosophical discussion; it merges the past with the present, and both with eternity. The subject is the conversion of the ancient world, the Greek and Roman world, to the religion of Christianity. . . .

"I have been reading and thinking about it for nearly 30 years. But we are all interested in it, for we live in an age which is seeing powerful and widespread spiritual changes, adaptations of belief, dislocations of tradition, conversions and reconversions and apostasies and martyrdoms; and perhaps we shall understand ourselves and our times better if we understand the rise of Christianity a little more clearly and vividly."

Books Received

AN INTRODUCTION TO THE INNER LIFE. By the Rt. Rev. Lumsden Barkway, D.D. Mowbrays. In America: Morehouse-Gorham. Pp. 85. \$1.80.

THE ART OF MAKING SENSE. A Guide to Logical Thinking. By Lionel Ruby. Lippincott. Pp. 286. \$3.75.

THE UNTOLD STORY OF DOUGLAS MACARTHUR. By Frazier Hunt. Devin-Adair. Pp. 533. \$5.

A NEW TESTAMENT COMMENTARY FOR ENGLISH READERS. By Ronald A. Knox. Volume Two. The Acts of the Apostles, St. Paul's Letters to the Churches. Sheed & Ward. Pp. ix, 322. \$3.75.

CUSTOMS AND CULTURES. Anthropology for Christian Missions. Eugene A. Nida. Harpers. Pp. xiv, 306. \$4.

THE LITURGICAL RENAISSANCE IN THE ROMAN CATHOLIC CHURCH. By Ernest B. Koenker. University of Chicago Press. Pp. xi, 271. \$5.

THE HOPE THAT SETS MEN FREE. By Howard Conn. Foreword by Elton Trueblood. Harpers. Pp. 192. \$2.50.

THE PASTOR'S HOSPITAL MINISTRY. By Richard K. Young. Broadman Press. Pp. 139. \$2.50.

Two sermons by the Rev. John Heuss, reprinted by Seabury Press in the attractive format of earlier installments in the same series: **A LESSON IN HUMILITY** (Maundy Thursday) and **UP INTO GLORY** (Ascension). Paper, 35 cents each; four for \$1.25; eight for \$2.25; 10 for \$2.50; 100 for \$21.

Build-Up for Internation

WITH a divided world tensed on either side of the Iron-Bamboo Curtain, free society is deeply conscious of the cost of defense in terms of the tax dollar. Few of us are as keenly conscious of the cost to our young people in terms of emotional immaturity and character deterioration. United States military forces are stationed in some 67 different countries. Approximately three million young men and women serve in the defense establishment with a million entering the Armed Forces each year as a million are released from active duty. What is happening to the character and personality of those who are called upon to serve their country should be of major concern to all of us. Certainly the future attitudes and standards of our nation are being influenced right now by the experiences of this vast number of young people who in their formative years are living away from home ties, in a strange and practically all male environment, subjected to the strongest temptations known to man.

RECENTLY it was my privilege to go with a committee, consisting of representatives from the Overseas Department of the National Council of Churches of Christ in the United States of America and the General Commission on Chaplains, to Alaska, Japan, Korea, Okinawa, and Hawaii as a guest of the United States Air Force on invitation of the Secretary of the Air Force, the Hon. Harold E. Talbot. Our immediate host was the Chief of Chaplains for the Air Force, Chaplain (Maj. Gen.) Charles I. Carpenter.

The purpose of the trip was to survey for the Churches of America the off-duty, and in particular, the off-base, recreational-social facilities, programs, and problems of our military forces in the Far East. Because both the trip and the survey were sponsored by the Air Force, our investigations were limited to Air Force bases but they give a fair picture of the general situation in regard to all military installations in foreign lands. Some year or more ago the Christian Church of Japan took cognizance of the fact that for the most part our enlisted men were meeting only the lower classes of Japanese society, those primarily interested in preying on them for economic gain. To provide an opportunity for some few of our men to meet higher class Japanese, they established a Friendship House at Kure. Staffed by one young Japanese, the tiny program is being carried on to enable Army personnel who are interested to meet decent

What is happening to those who serve or major concern to all of us, says the chairman of the Division of National Council. If tragedy strikes individuals, what about the effect of this abnormal situation?

By the Rt. Rev. Henry I.

Bishop of South Florida



U. S. Air Force

"VD ALLEY"
Immune to penicillin.

Japanese on the basis of mutual interest, whether it be photography, mountain climbing, sports, art, literature, or language. This pilot operation interested our own National Council of Churches and as a result a joint conference was formed by the National Council of Churches and the General Commission on Chaplains. On the invitation of the United States Air Force that body chose a survey committee to make an on-the-scene appraisal of the situation.

At each base we visited (and our visits included Anchorage, Alaska; Tokyo, Nagoya, Tachikawa, Ashiya, Fukuoka, and Misawa in Japan; K-55, Seoul, and Taegu in Korea; Okinawa; and Honolulu, Hawaii) we had a conference with the commanding officer and such of his staff as he desired who briefed us on the general recreational, social and moral situation of that particular base. The visit always included a survey of recreational facilities on base and a tour of off-base facilities or the unfortunate substitutes for them. At each place we conferred also with the local chaplains, to discuss with them the general situation and the moral problems incident thereto. Finally we met always with the local

Christian leadership, native or missionary. In Japan twice we held a general discussion with leaders of the National Council of Churches in Japan plus leaders of other religious bodies not affiliated with that group.

The magnitude of the moral and social problems is staggering, not to say frightening. The picture at Misawa serves to illustrate the general situation. Misawa is one of the northern bases of our Air Force. When during World War II it served as a Japanese Zero base the civilian community of about 500 fisher folk earned their living by providing fish for the base mess. Since the "wealthy" Americans have moved in, enlarging the base, the local population has swollen to some 5,000. The Japanese governmental system requires that all civil residents be registered, so it is a fact of police records that of this population 1,200 are registered prostitutes, said number increasing to over 2,000 at pay periods. In addition, there are hundreds of women with whom some of our men are living on a permanent or semi-permanent basis, called in the military vernacular "onlys." Such an arrangement where a girl is supported

Tragedy

should be of
Armed Forces
for the indi-
g on society?



U. S. Air Force

RESIDENTIAL AREA
Homes for "shack rats."

wholly by one man of our military forces and in turn fulfills all the duties of a wife, is known locally as "shacking." The "shack rats," or men with such arrangements, probably run less danger of exposure to disease than those who merely satisfy their lust by the use of prostitution. But they also run the risk of dangerous emotional entanglement. Other than sex, the main business of the community seems to be night clubs and beer halls. To darken the picture further, almost every prostitute is a pusher of narcotics. Experimenting at first to increase sexual interest and excite sated appetites, the victim soon finds himself a slave to the dope habit.

The sexual instinct is, of course, not the sole cause of this malignancy. Contributing factors in the sorry picture are economic, social, and political motives. Japan, and for that matter Korea and Okinawa, are poverty stricken. The toll of war made a great number of widows and a greater number of unmarried women with few means of support except selling themselves. In lands where the poor farmer still sells an unwanted daughter as he would livestock, without moral qualm, this step is not too hard to take.

On the other hand, our young men, who have been nurtured in a community of mixed sexes, and who constantly have been with mother, sisters, sweethearts, and girl friends, suddenly find themselves in a practically all male society with the first sergeant a poor substitute for "mom." Feminine companionship need not be sought, it is ready at hand and standing at the gate when work is over. The attitude of oriental women who consider the man as lord and master of the household, and who are willing to pay obeisance to every male whim and serve practically as a slave, increases the magnitude of the temptation to find solace in a world that is foreign in more ways than one. At the same time it is the considered judgment of responsible command that communistic influences encourage both the pushing of narcotics and all other such

means of demoralizing our military men.

The evils of the situation lie not merely in the moral realm, that one of God's commandments is being widely broken, that Christian moral standards are flagrantly disregarded, but also in social, political, racial, and religious consequences. Well known is the problem of orphan children born out of wedlock who are either Caucasian-Mongolian or Negro-Mongolian. At least 5,000 of these hapless youngsters will eventually be forced to face a hostile world either in Japan or in these United States. Not so widely recognized is the problem of mixed marriages, not primarily because it is a mixture of races, but rather because men under pressure of their "onlys" (who naturally seek an assured living by way of an allotment from the supporter's pay) decide to marry these unfortunate and immoral ones. Regulations are exceedingly strict, and for a man to marry under our law with the possibility of bringing his wife back to the United States it is necessary that both parties be medically examined, interviewed by the chaplain and by the commanding officer, and that the man in the case have written permission from his own family if he is not of age. At least 3,000 such marriages are being consummated each year. In addition there is an equal or larger number of marriages registered with the Japanese government or entered into by Shinto rite. The class and type of women seeking marriage (the better class Japanese are as adverse to mixed marriages as are most Americans) make the ultimate success of such marriages a matter of doubt. One of our own naval chaplains, reporting on a trip back to the States via transport which carried some 80 of such Japanese brides, reports that in almost every case the women, young, ignorant, and illiterate, were filled with fears of the tragedy that almost certainly lies ahead. A few of our men, of course, are fortunate enough

to meet high type Japanese girls, fall in love, and marry. With that we have no quarrel.

From the medical point of view, venereal disease has again become a major problem. While serving as a chaplain in the Army during World War II, constantly the writer was assured by medical officers and men alike that the most common venereal diseases were easily curable by the then new antibiotics. Unfortunately for the health of our men, under the Japanese system, prostitutes are regularly treated with lowgrade penicillin in small doses with the result that a strain of syphilis spirochaetes has been developed that is immune to the effect of penicillin.

Large numbers of the "onlys" are in fact deserted by their husbands, or those whom they consider husbands. It is quite true, of course, that such "onlys" with the departure of their erstwhile supporters usually make similar arrangements with some other gullible American man. Not least among the social effects on the men involved and not least dangerous to their future happiness is the fact that the relationship of man and woman in the Orient is quite different from the normal relationship in our American way of life. The effect on the accepted social mores on the American scene is not too difficult to imagine. Whether a man who has become accustomed to having a companion who waits on him hand and foot and who accepts him as absolute and dictatorial head of the household will ever be able to fit himself into the normal marital pattern of America is doubtful.

If tragedy lies ahead for individuals, what about the effect of this abnormal living on society? Certainly the large number of nominally Christian Americans showing no concern for Christian moral standards has had an adverse effect on the mission of the Christian

(Continued on page 19)

Honolulu or Bust

LIKE JONAH, the General Convention of the Episcopal Church did not want to go to Houston, "that great city wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle." And like Jonah, the Convention has been carried out to sea. Perhaps when it comes back, the General Convention will have had a spiritual experience in Honolulu that will fit it to carry the word of God to any city in the United States.

At any rate, we heartily agree with the Presiding Bishop and the National Council that the matter should be regarded as settled and that the Church should bend every effort to show its appreciation to the people of the missionary district of Honolulu for all the things they are doing and planning to do to make its representatives welcome.

A great many words have been said on both sides of the General Convention question, and we do not wish to add many more. Transportation expense will unquestionably be heavy, but living expense will be low. The number of visitors from the mainland will probably be relatively small, and this is to be regretted. Yet there are few places where the Convention could have a greater missionary impact, and after all this is the basic reason why Churchpeople support the Church with their contributions. Our motto is, of necessity, "Honolulu or bust!" And we suspect that this missionary adventure of the Episcopal Church will soon be followed by many other Christian communions.

Moral Conditions Overseas

A WRETCHED moral situation exists among American troops in many overseas areas, Bishop Louttit reported to the National Council at its October meeting. In an article in this issue, Bishop Louttit expresses in precise and measured terms just what the situation is.

The Bishop of South Florida is not an easily shocked, unsophisticated soul; nor is he given to sensationalism or dramatics. This is the report of an experienced, level-headed observer as to a grave moral and social situation which will inevitably have serious consequences for the future of individuals and nations.

What to do about it? — In the first place, everything that will strengthen the Church's ministrations to servicemen: Letters from home, from the home rector, from fellow-parishioners. A stronger pro-

gram for young people about to go into military service. Constant prayer and celebration of the Holy Communion with special intention for the armed services. More volunteers for the chaplaincy among the clergy — 35 chaplains could be placed immediately if they were available.

In our opinion, all these things and more could be accomplished more effectively if there were a bishop for the armed forces. But between now and General Convention there are many other things that can and must be done.

Military authorities are doing their best to improve the situation. They are not receiving the help from the Church that they desire, in terms of capable priests offering themselves for chaplaincy service. It is widely believed that better living conditions, with housing for wives and children of military personnel wherever possible, would help the situation a great deal. Programs like the small-scale one undertaken by Japanese Christians at Kure should be encouraged on a far wider scale.

Never before in American history have our armed forces had to settle down for peacetime military service so long and in such large numbers. Our nation has much to learn about the problems of this kind of military life, and had better learn it fast.

Adelaide Case and Vida Scudder

IN an effort to discredit Clifford P. Case, New Jersey Republican who is running for the Senate against the opposition of some of his fellow-Republicans in New Jersey, a story was published to the effect that his sister, Adelaide Case, had been active in Communist-front groups. The charge appeared in the Newark *Star-Ledger*, in a quotation from Bellas V. Dodd, a former Communist.

The problem appears to be solved to everyone's satisfaction with the revelation that the Communist-fronter was a different Adelaide Case altogether, who is now dead — Adelaide Teague Case, former professor of religious education at the Episcopal Theological School, Cambridge, Mass. Thus the memory of a great Churchwoman is casually besmirched and few are those who seem to care.

Adelaide T. Case, who died on June 19, 1948, at the age of 61, was one of the most distinguished Catholic Churchwomen of her generation. The experience of her 20 years at Teachers College, Columbia University, was made available to the Church both through her seminary professorship and through the Church's National Council. Her concern for the application of Christian social principles led her to become affiliated with the Episcopal Pacifist Fellowship and the Episcopal League for Social Action (formerly the Church League for Industrial Democracy), and to participate actively in causes for the

benefit of working people and the victims of injustice.

In the course of doing these things, there can be little doubt that Adelaide Case (our Adelaide, not Mr. Case's) found herself supporting causes that Communists also supported. During the period 1941 to 1945, if memories can be stretched back that far, the people of the United States, their government, and their armed forces were engaged in a joint effort with the forces of Communist Russia to defeat a common foe. Our nation has nothing to apologize for in that relationship, and we do not think that Adelaide Case had, or would have today, anything to apologize for in the relationships which she undertook during her lifetime.

Another great Churchwoman, who was considerably more active in left-wing causes, has recently died, as reported in this week's news section — Vida D. Scudder, who in her active days was a bold and uncompromising witness for rights of labor that today are taken for granted. Nowadays, the socialism espoused so ardently in an earlier generation is as quaintly old fashioned as the unbridled individualistic capitalism against which it was a reaction. Yet both points of view have made their important contributions to the development of a world which can not only produce great wealth but distribute a share in it to everyone.

The idea that the Church should be ashamed of its social pioneers and cringe at the finger-pointings of a Bella Dodd is repugnant to every decent-minded Churchman. Thank God for Adelaide Case and Vida D. Scudder; and may He have mercy upon those who do not recognize His image in the hearts of His saintly servants.

Texas Shows the Way

FROM Texas comes an example of what Church-people can do when they throw themselves into a project wholeheartedly.

St. Anne's Guild, of All Saints' Church in Fort Worth, undertook a subscription drive to raise money for its treasury. It decided to do so by taking subscriptions for *THE LIVING CHURCH*.

This, as it turned out, was not just another subscription drive. Rather, because of the measure of its success, it is better described as an achievement. The guild wrote 68 subscriptions, a new high for an effort of this kind on behalf of *THE LIVING CHURCH*, and realized a profit of over \$125.00.

The amount by which the guild's treasury was helped speaks for itself. The 68 subscriptions deserve comment. Based on All Saints' 608 communicants, the figure given in the latest edition of the *Episcopal Church Annual*, this represents over 11% of the parish's communicants. That percentage equals the degree of saturation attained nationally by leading popular magazines.

Accomplishment has a persuasive quality. The visible proof it gives of what has been done suggests that it be done again, and happily provides the pattern for doing it. In this particular instance, St. Anne's simply put a few sound and simple business principles to work, of the kind available to anyone. If there was a magic ingredient, it was nothing more than a dash of Texan energy, which was the leaven that gave the needed lift.

The drive got under way with an announcement in the weekly parish bulletin, including the rector's personal endorsement. Then promotion pieces were mailed at weekly intervals to all parishioners. Three pieces were used, two of which the Guild prepared (the other we supplied). After the mailings each guild member was given a certain number of names of those who hadn't subscribed, and made a personal call. And there you have it — good promotion, plus the follow-through that is possible with organization.

To show how simply done, but right to the point, the Guild's promotion pieces were, here is a portion of one:

WHY DO YOU SUBSCRIBE TO MAGAZINES?

Do you keep informed on developments in your business? *THE LIVING CHURCH* informs you about your Church, your most important business.

Do you enjoy stimulating reading? *THE LIVING CHURCH* prints well written articles every week that are fascinating reading.

Do you like to learn every day? The Church's most renowned reporters and scholars write for *THE LIVING CHURCH*.

The benefits of an accomplishment of this kind flow in all directions. The parish is strengthened by having many more informed Churchpeople — and in every case by many more than the number of individual subscribers because each copy is read by other members of a subscribing family; the sponsoring guild enriches its treasury; finally, the Church press is strengthened.

Who could ask for more?

Cash Awards for Your Guild

THE methods used by the people of All Saints' Church, Fort Worth, Texas [see above] recommend themselves to any guild planning to embark on a project with the hope of securing a good return. To encourage others to go and do likewise we have decided to offer special cash awards to the five guilds establishing the best records in subscription drives.

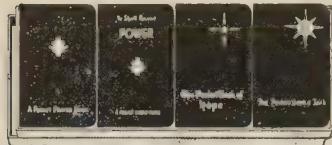
Awards of \$100.00 will go to each of five guilds securing the greatest number of new subscriptions in their respective groups. The groups represent a division of parishes according to the number of their communicants, an arrangement that gives smaller parishes and missions an equal chance to share in awards. Details will be found in the advertisement on page 21.

GIFT BOOKS from The Upper Room for Christmas

Pocket Books in Gift Boxes

A Pocket Prayer Book
A Pocket Book of Power
The Pocket Book of Hope
The Pocket Book of Faith

By Bishop Ralph S. Cushman



These four popular vest pocket books make an attractive gift of deep spiritual significance for young and old. The four books in gift box, only \$1.75 per set, 3 sets \$5.00. Books may also be purchased separately at 50 cents each, 12 for \$5.00.

A Pocket Prayer Book, Deluxe Edition

Lovely white binding, with gold stamping and gold edges, makes this delux edition of the ever popular Pocket Prayer Book especially desirable as a gift. 75 cents each.

Children's Prayers

Lucy Gray Kendall

A lovely book of poems of prayer and praise that the children will love. Delightfully illustrated. 50 cents each, 12 for \$5.00.



THE UPPER ROOM BOOK OF Christmas Carols

Twenty of the best loved carols, together with the account of the Nativity from the New Testament and worship services for Christmas Eve and Christmas Day. 15 cents each. 10 copies, \$1.00. 100 or more, 7 cents each.

Prayers of the Early Church

Edited by J. Manning Potts

A collection of prayers from the early centuries of the Christian church, valuable for prayer cells and groups, and for devotions at group meetings. Pocket size, 50c each, 12 for \$5.00.



The Very Thought of Thee

Selections from the writings of Bernard of Clairvaux, Jeremy Taylor, Evelyn Underhill—who represent the search for deeper faith in the 11th century, in the 17th century, and in modern times. 35 cents each, 3 for \$1.00.

Prayer Time

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A book of devotions for families with young children. More than 200 meditations by skilled writers for children. 50 cents each, 12 for \$5.00.

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WEST VIRGINIA

Religious Questions

The Rev. Frank Rowley, rector of Christ Church, Bluefield, W. Va., and the Rev. Frank L. Shaffer, pastor of Trinity Methodist Church in Bluefield, are conducting a Sunday radio program over station WHIS called, "Ask the Pastors."

Listeners call into the program and ask questions on religion, which the clergymen attempt to answer. Names of callers are not given. A popularity check was conducted recently on the program by a Bluefield firm, and it showed a 66.7% coverage of radios in the city.

NEW JERSEY

Divinity Scholarships

St. John's Church, Salem, N. J., will give one-tenth of its \$25,000 annual income from the Eugene Rumsey estate [L. C., January 3d] to the Philadelphia Divinity School; Leonard Hall, Bethlehem, Pa.; School of Theology, Temple University, Philadelphia, Pa.; and St. Luke's Church, Woodstown, N. J.

The gift to the divinity schools is to be used to establish scholarships. The Rev. Fred B. Schultz, rector of St. John's, and the parishioners are very conscious of the fact that in the 232 year history of St. John's only one priest has been given to the Church. Through the scholarships it is hoped this record will improve.

The gift to St. Luke's Church in Woodstown, N. J., is for reduction of debt on a new church.

Eugene Rumsey, a communicant of St. John's, died in 1944, bequeathing his estate for work of the Church within and without the parish. St. John's decided to give away the one tenth annually from the income in spite of the fact that a vast amount of work is to be done in the parish.

NEW YORK

Original in Vatican

A set of nine English tapestries, woven from designs by Raphael, and representing important examples of Renaissance art, was dedicated recently at the Cathedral of St. John the Divine.

A gift of Mrs. Louis S. Bruguiere of Washington and Newport, R. I., in memory of her husband, an art connoisseur, the tapestries were hung in eight of the bays in the Cathedral nave. They depict the Acts of the Apostles, and show "Christ's Charge to Peter," "The Miraculous Draught of Fishes," "The Heal-

AD CHAT



With the coming of the first frost we are reminded of the holidays soon to follow. We begin to think about the Christmas season and how nice it would be to complete our Christmas shopping early. Then our thoughts wander to Christmas decorations for the home, and if we are in charge of decorations for the church, we then have a two-fold problem to find something different and yet attractive.

In line with the thought "put Christ back into Christmas" the Mold-Craft Company of Port Washington, Wisconsin manufactures a full-round, three dimensional Outdoor Creche Set (Nativity Scene) that dramatically presents the true Christmas message. The completed set consists of 15 Biblical figures and stable in full life-size (some figures 5 to 6 feet tall) or 60% life-size. The figures are made of hard moulded rubber compound, beautifully lacquered in authentic colors. They are weatherproof, chip-proof, light-weight, and washable. The manufacturers will be glad to send you their 16-page brochure with pictures of the figures in color, price lists of the complete sets and of the "starter sets" that include the Christ Child, the Virgin Mary, St. Joseph, and the crib. (See the Mold-Craft advertisement, page 19, this issue.)

To Altar Guild presidents, or to those responsible for the purchase of altar supplies, we suggest an inventory of your church candles and candle accessories. If you need Eucharistic Candles, Vesper Lights, Vigil Lights, Tapers, or other similar items, NOW is the time to replenish your stock. If you are casting about for a new source of supply, we highly recommend the Will & Baumer Candle Co., of Syracuse, New York, who has been supplying Episcopal churches with their candle needs for nearly 100 years. (Please refer to their advertisement, page 17, this issue.)

The advertising columns of the L. C. from now through Christmas will carry many suggestions of perfect Christmas gifts for your family and friends. Be on the lookout for our special Christmas Book Number of November 28th for it will be designed to guide you in the purchase of religious books for personal reading, group study, and Christmas giving.

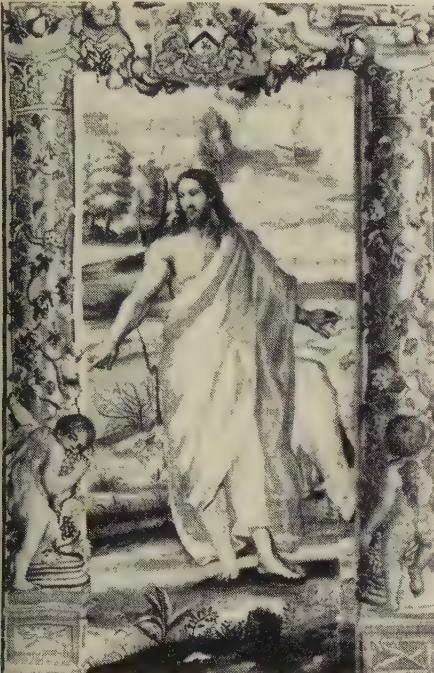
Edgar O. Dodge

Advertising Manager

The Living Church

ing of the Blind Man," "The Death of Ananias," "The Blinding of Elymas," "The Sacrifice at Lystra," and "St. Paul preaching at Athens."

The original set of tapestries from Raphael's cartoons hangs in the Vatican by order of Pope Leo X who commissioned them on the occasion of his election. They were woven by Pieter van Aelst of Brussels. Many sets were made from the original designs, but all trace of the cartoons was lost until 1623 when the manager of the Mortlake tapestry works in England found them in Genoa,



"CHRIST'S CHARGE TO PETER"
Tapestry designed by Raphael.

purchased them, and put them into production for Prince Charles. The Cathedral's tapestries are one of about a dozen in existence.

The original Raphael cartoons, from which the Cathedral's tapestries were made, were owned by the late George VI, King of England.

A Handicap Lost

Dedication of the long awaited 220-bed building for St. Luke's Hospital, New York, took place St. Luke's Day, October 18th, with Bishop Donegan of New York officiating.

St. Luke's Hospital was founded more than 100 years ago by the Rev. William Augustus Muhlenberg, one of the leaders in the revival of religious life in the Episcopal Church. The hospital has long had a reputation as one of the country's best, but its 58-year-old plant has increasingly handicapped its work.

The new \$7,000,000 building will enable St. Luke's to retain its place as one of the great medical centers of New

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Vesper Lights

Hard stearic acid candles noted for their long burning quality. Choice of pure white or ivory color. Available in three grades: Marble, Polar or Onyx Brand. Wide range of sizes.



Sanctuary Lights

New bottle-shaped container assures uniform burning. Choice of candle: all-beeswax, part-beeswax or regular mix.

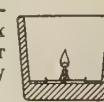
Sanctuary Lamps

Sanctolamp DS—Crystal or ruby globe, with standing frame as illustrated. Adapters for hanging, wall or pedestal mounting also available. **Sanctolamp #2**—all-glass, in crystal or ruby.



Vigil Lights*

Uniform burning without flare or smothering. Will not wilt or soften in temperatures up to 100°F. Clear, steady flame remains centered until last bit of wax is consumed. New, cleaner burning base assures easy removal from glass.



*Registered trade name identifying a superior type of votive light.

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- () Vesper Lights
- () Sanctuary Lights
- () Sanctuary Lamps
- () Vigil Lights
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York. It will house facilities for diagnostic therapy and special research, a new department of psychiatry, and the infirmary and health services of Columbia University.

Among those present at the service of dedication was F. Ambrose Clark of Westbury, Long Island, for whose late wife the building is named. Large contributions to the building fund came from the Joseph F. Tower estate, the Louise Pfeiffer fund, and the James Foundation. Approximately \$3,000,000 of the cost is still to be raised.

Hospital Flag

At a service in the Cathedral of St. John the Divine on October 17th, 6,000 people attended the First Vespers of St. Luke's Day, when the choir of the cathedral was augmented by the choir of St. Luke's Hospital and of St. Paul's Chapel of Columbia University.

Speaking at this service, the Bishop recalled the close ties between the Church and St. Luke's Hospital. The Hon. Basil C. MacLean, M.D., commissioner of hospitals of New York, spoke; and the service concluded with the blessing of a St. Luke's Hospital flag designed by Canon Edward N. West.

The flag was carried to the altar rail by Dr. William Haynes, accompanied by a uniformed student nurse and a GTS seminarian, who is student chaplain at the hospital. Dr. Haynes handed the flag to the Rev. Otis R. Rice, religious director of the hospital, who placed the flag on the footpace for the Bishop's blessing.

SOUTH FLORIDA

Study of Salaries

A Miami, Fla., newspaper recently published findings of a local study on ministers' salaries in which the average income for Episcopal Church clergy—a figure of \$4,500.00 per year—was fourth in the standings. Presbyterian ministers were first with an annual average salary of \$5,344; Baptists second with \$5,226 average; and Methodist third with \$4,864. Lowest in the list were the Lutheran with an average salary of \$3,759. The overall average salary, said the survey, was \$4,512 annually.

The study stated that the average Episcopal clergyman has about the same income as the average school teacher who has not had as much education. The clergy who reported to the questionnaire revealed that their salaries range from \$3600 to \$5,300, with a house and utilities provided.

Clergy contributions to the Church ranged from \$300 to \$675 annually, with the average member contributing \$43. Total contributions to Episcopal churches

in the city range from \$20,000 to \$35,000 a year. The clergy average a bank account of \$750 of which \$500 is owed on an automobile and medical bills.

All Negro churches were classed together, showing the average for Negro ministers was \$4,080 a year. Salaries ranged from \$2,400 to \$6,000. The average Negro minister, says the study, has \$20 saved but owes about \$1,000 on his car.

The average Miami family has an income of \$5,004 a year.

IDAHO

Canterbury House

The convocation of the missionary district of Idaho has accepted as a district project the purchase of land on the campus of Idaho State College, Pocatello, Idaho, for the purpose of erecting a Canterbury House. The project was presented at the recent convocation of the district, meeting at the Church of the Ascension, Twin Falls, Idaho, and was unanimously accepted. Some \$525 toward the project was raised in offerings and in gifts during the annual district banquet.

In his report on the state of the church in the district of Idaho, Bishop Rhea reported that a total of 14 active priests in the field was the largest number in some time and that the number of those baptized and confirmed has increased appreciably during the past year.

ELECTIONS. Deputies to the 1955 General Convention: clerical, A. E. Asboe, Marcus Hitchcock, alternate; lay, Joseph Marshall, J. K. Burton, St. Michael's Cathedral, Boise, alternate.

District Council: clerical, E. Stockwell, W. B. Spofford, Jr., K. Burton.

ERIE

Bishop's Family Nights

Bishop Crittenden of Erie has announced that this fall there will be a series of Bishop's Family Nights in the various districts of the diocese in the interests of the program of the diocese for the coming year. Leaders from the various parishes and missions of the diocese have been invited to attend.

The program at each district meeting will feature a presentation of diocesan needs by Bishop Crittenden, film slides and comment on the Anglican Congress, and the actual story of the establishing of a new church. In addition there will be a documentary film, "Vision of Victory" concerning the work of the Church in the Philippines.

A special feature of a meeting in New Castle will be an address by the Rt. Rev. Quentin Y. Huang, a Chinese Bishop recently released from Communist captivity [L. C., May 30th].

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Henry Hogg, Priest

The Rev. Henry Hogg, retired, died October 8th after being struck by a car while crossing a street in Mohawk, N. Y., October 5th. He was 69.

A native of England, he was ordained at Nassau, in the Bahamas, and served as a missionary there for seven years before coming to the U.S. in 1924.

Churches he served as rector include St. Paul's, Sidney, N. Y., and Christ Church, Deposit, N. Y., 1926 to 1933; Trinity Church, Granville, N. Y., and St. Paul's, Wells, Vt., 1933 to 1939; Grace Church, Mohawk, N. Y., and Church of the Holy Cross, Ft. Plain, N. Y., 1939 to 1941; and St. John's Church, Whitesboro, N. Y., 1941 to 1946. He had made his residence in Mohawk since his retirement.

John Merritt Hunter, Priest

The Rev. John Merritt Hunter, retired 1949, died October 4th at his home in Westmont, N. J. He was 74 years old.

A Harvard classmate of the late President Franklin D. Roosevelt, Mr. Hunter was ordained in 1907. Some of the churches he served as rector were St. Luke's, Marietta, Ohio, 1912-1918; All Saints', Lakewood, N. J., 1932-1943, and St. John's, Gibbsboro, N. J., 1943-1949.

Surviving are his wife, Grace Greenwood Hunter; a daughter, Mrs. Charles Jenkins; and two sons, John M. Jr. and DeWayne G. Hunter.

Edward C. Stein, Priest

The Rev. Edward Cabot Stein, rector of St. John's Church, La Porte, Texas, and St. Michael's Church, La Marque, Texas, died of a heart attack October 19th in a South Houston service station. He was 48 years old.

Mr. Stein had been at St. John's and St. Michael's since 1948. He was rector of St. Paul's Church, Houston, Texas, from 1941-1948. He was vicar of St. Timothy's Church, Garden Villas, Houston, from 1942 to 1946.

Surviving are his wife, Laura Lee Thompson Stein, and one child.

John C. Davis

John C. Davis, advertising manager of the *Watertown Daily Times*, Watertown, N. Y., died August 14th in Watertown. Mr. Davis was a member of St. Paul's in Watertown, and an active member in laymen's work. He was 53 years old.

Harry Faulkner

Harry Faulkner, a long time member of the standing committee of the

diocese of Springfield and a vestryman of St. Bartholomew's Church, Granite City, Ill., died June 6th in Lebanon, Ill.

Besides serving several terms on the standing committee Mr. Faulkner was a deputy to General Convention in 1949 and 1952. Surviving are his wife, five daughters and several grandchildren.

Donna A. Griffith

Donna A. Griffith, widow of E. Elsworth Griffith, died September 4th in Indianapolis, Ind., at the age of 85. She was a member of Christ Church Cathedral, Indianapolis, and was active in Church work many years.

Build-Up

(Continued from page 13)

Church in all these foreign lands. Certainly also, thousands of our men who are to be community and church leaders in the future, are returning home with a very low opinion indeed of Japanese, Koreans, and Okinawans, simply because they have met only the lowest types of society. The effect on future mission programs and on international relationships is incalculable. So likewise, decent Japanese people are receiving a distorted understanding of American standards and conduct. It should be noted in passing that officers of higher rank, who by the nature of their duties have natural access to the leaders of Japanese society, government and business, are thoroughly enjoying their stay in Japan and are loud in their praise of Japanese society and culture.

If the effect on our own mores will be shattering, the effect on the oriental mores will be cataclysmic. Traditionally, oriental women are protected and there are few if any social events where men and women mingle as in our own land. One missionary, who has served in Korea for some 25 years, advised me that never in the pre-war era did he meet the women of a household save at the services of the Church. When making pastoral calls, always he was entertained by the men folk only. A Korean woman traditionally knew only her father, her brothers, and her husband. All that has changed because, omitting the immoral relationships, hundreds of Korean women are now employed by the American Forces as servants, clerks, or office help. And a native girl almost automatically is labelled a prostitute when seen on the street with a foreign uniform.

Of course, the picture is not wholly dark. Chaplains estimate that probably 15% of the men they serve have integrity and remain loyal to the Christian standards they profess; another 15% are probably incorrigible with no moral

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standards whether at home or overseas. The concern is for the great middle 70% that can be saved or lost. The chaplains are doing a magnificent work. Church attendance is far better in proportion than in the States. On permanent installations where there are dependents, parish programs are carried on comparable to those of our larger city churches, with large Church schools, young people's societies, women's guilds, men's clubs, and the like. In passing, it must be said that much would be accomplished both economically and morally if the government would in the near future provide sufficient housing for dependents. A married man away from loved ones for an appreciable period of time is almost as subject to temptation as an unmarried man and the results of succumbing to temptation may be far more disastrous. That this problem is not confined to the Far East is testified to by a news item in the New York papers on October 14th when the United Press reported that "all Army bachelors—male and female, temporary and permanent—were on notice today that there will be no more after midnight mixed parties in government quarters." Bachelors were defined as both married and unmarried. It was further stated that every effort was being made to secure "reasonable

deportment" on the part of officer personnel.

It must be stated further that no government has ever made greater efforts to provide men away from home with every conceivable recreational facility. On every base there are more than adequate service clubs, air men's clubs, non-commissioned officers' clubs, officers' clubs, bowling alleys, gymnasiums, swimming pools, theaters, and dances. A splendid athletic program has been arranged with baseball, football, and basketball schedules that compare favorably with college leagues. It is true also that the higher command is definitely aware of the moral problem and is making every effort to protect our younger men.

By zealous efforts and discipline the narcotics situation is getting well under control. Curfews are in force and bed checks made for all men under the three highest grades of non-commissioned officers on almost every base. Strong pressure is brought to bear on officers, commissioned and non-commissioned alike, to set a good example morally and socially for the men in ranks. Chaplains testify that men of good background and high moral standards for the most part stand fast in their normal way of life in spite of all temptation. That fact is further attested to by the large proportion

of seminary students of every church who are veterans of the Armed Service.

The opportunity for Churchmen, Japanese and American, is to open the door so the average GI can meet decent native folk and have a more normal social relationship with the nationals among whom they perform must live. Toward that end the joint conference of the National Council of Churches and the General Commission on Chaplains seeking to establish additional Friendship Houses such as that at Kure as a joint venture. Individual churches are establishing service centers in Japanese communities where men can find a home away from home. In this contribution toward the solution of a grave problem it is hoped that the Episcopal Church will be able to do its share.

More immediately necessary because more immediately effective are additional chaplains. Everywhere we visited there was a demand for an Episcopal chaplain, and only one priest of our Church is available for assignment in the whole Far East Air Force. Recently in consultation with the Chiefs of Chaplains of the Army, the Navy, and the Air Force, we were reminded that commanding officers everywhere ask for Episcopal chaplains and the need cannot be met. Right now 35 additional clergy of the Church must be recruited to engage in the most challenging missionary opportunity of our century, serving the young people in our Military Forces throughout the world. They must be college and seminary graduates and should be 32 years of age or under. These men will serve a three-year tour of duty as members of the Reserved Corps and some of them undoubtedly will find that they have a vocation for the regular chaplaincy. Ten are wanted in the Army, 10 in the Navy, while the Air Force can place 15. Never and nowhere is the witness of the Church so much needed, and never and nowhere is there a promise of such immediate and glad results.

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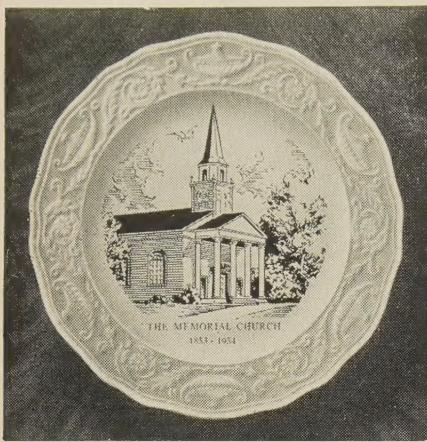
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Appointments Accepted

The Rev. Nolan G. Akers, district missioner, is serving as locum tenens of the Church of the Good Shepherd, San Jose, Costa Rica, while the Rev. James H. Schaffter is in Toronto, Canada, on regular furlough.

The Rev. Richard Day Clark, formerly assistant of Grace Church, Medford, Mass., and chaplain to Episcopal Church students at Tufts College, is now rector of St. Peter's Church, Hebron, Conn.

The Rev. Howard Bruce Connell, formerly assistant of St. Mary's Church, Park Ridge, Ill., is now in charge of St. Margaret's Church, Park Falls, Wis., and the church at Lugerville.

The Rev. T. Lawson Cox, formerly rector of Emmanuel Church, Geneva, Switzerland, is now rector of the Church of St. James the Less, Ashland, Va. Address: Center St.

The Rev. Charles E. Davis, a deacon of the district of the Panama Canal Zone, who is studying for the priesthood under the direction of the examining chaplains, is now assistant of Christ Church, Colon; St. George's, Gatun; and St. Mary's, Rainbow City. He is also helping temporarily in the administration of Christ Church Academy, Colon. He is living in the rectory at Gatun.

The Rev. George C. Estes, formerly assistant of St. Mark's Church, Houston, Tex., is now rector of St. Thomas' Church, Orange, Va. Address: Box 147, Orange.

The Rev. Luther W. Gramly, formerly vicar of St. Elizabeth's Church, Holdrege, Neb., is now vicar of St. George's Church, Hawthorne, Calif. Address: 627 W. El Segundo Blvd.

The Rev. Robert L. Greene, formerly rector of Emmanuel Church, Coos Bay, Ore., is now vicar of the Church of the Good Shepherd, Prospect, Ore., and St. Martin's, Shady Cove. Address in Prospect.

The Rev. Addison Hosea, formerly rector of St. Paul's Church, Clinton, N. C., is now rector of St. John's Church, Versailles, Ky. Address: 17 Elm St.

The Rev. William D. F. Hughes, priest of the diocese of Maine, is now in charge of St. Columba's Chapel, Middletown, R. I.

The Rev. Ellsworth Koonz, who is doing graduate work at GTS, is now also on the staff of the Church of the Transfiguration, New York City.

The Rev. William B. Lee, formerly rector of Cople Parish, Westmoreland County, Va., is now rector of the Church of the Prince of Peace, Richmond, Va. Address: 1721 Grove Ave., Apt. A., Richmond 20.

The Rev. William E. Littlewood, formerly rector of the Church of the Holy Cross, Aurora, N. C., is now vicar of Calvary Church, Pascoag, R. I., and chaplain of the state sanatorium at Wallum Lake. Address: 56 Broad St., Pascoag.

The Rev. F. Graham Luckenbill, formerly rector of Christ Church Parish, Fairmont, W. Va., will on November 1st become rector of St. Paul's Parish, Albany, N. Y. Address: 79 Jay St., Albany 6.

The Rev. George Macfarren, formerly in charge of the Church of the Good Shepherd, Follansbee, W. Va., and St. John's, Colliers, is now curate of St. Paul's Church, San Diego, Calif. Address: 2729 Fifth Ave., San Diego 3.

The Rev. James Newnam MacKenzie, formerly rector of St. Mary's Church, Jersey City, N. J., will on November 14th become rector of St. James' Church, Newark. Address: 119 Broad St., Newark 4.

The Rev. James E. Mahagan, formerly rector of St. Mark's Church, Syracuse, N. Y., is now rector of St. Peter's Church, Auburn, N. Y.

The Rev. Laurence S. Mann, vicar of St. Andrew's Church, Fullerton, Calif., will leave St. Andrew's on February 15th to take up work in Australia.

The Rev. John S. McDuffie, formerly in charge of St. Peter's Church, La Boca, C. Z., and St. Simon's, Gamboa, and the work at the penitentiary, with address in Balboa, C. Z., is now on the staff of the Cathedral of St. Luke, Ancon, C. Z., and is occupying quarters near the cathedral which Bishop Gooden of the Panama Canal Zone recently acquired (by purchase from the Canal Zone) for diocesan headquarters.

The Rev. Albert C. Morris, who was in retirement from August 31, 1953, to September 1954, and was addressed in Melbourne, Fla., now rector of St. Andrew's Church, Fort Pierce, Fla. Address: Box 367.

The Rev. John R. Nicholson, formerly curate of St. Luke's Church, Jamestown, N. Y., is now vicar of Trinity Church, Ocean Beach, San Diego, Calif.

The Rev. Peter H. Paulson, formerly rector of St. Paul's Church, Santa Paula, Calif., is now rector of All Souls' Church, Point Loma, San Diego, Calif.

The Rev. Robert L. Pierson, who was ordained to the priesthood in June, is now in charge of St. Paul's Church, the Bronx, New York. Address: 1446 Washington Ave., New York 63.

The Rev. Rudolph L. Ranieri, Jr., formerly curate of St. Mark's Church, Houston, is now vicar of the Church of the Holy Trinity, Bonham, Tex., in charge of St. Mark's, Honey Grove.

The Rev. John F. Ricketson, formerly rector of St. Philip's Church, Norwood, N. Y., is now rector of Christ (Memorial) Church, Danville, Pa. Address: 111 Pine St.

The Rev. H. Russell Roberts, formerly locum tenens and assistant of Trinity Church, Fillmore, Calif., is now rector.

The Rev. Kenneth R. Rodgers, formerly rector of St. James' Parish, Prospect Park, Pa., is now canon residentiary of Trinity Cathedral, Trenton, N. J. Address: 812 Berkeley Ave., Trenton 8.

The Rev. Matthew E. Smith, formerly curate of St. Gabriel's Church, Hollis, N. Y., is now

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The Ven. Mario Bohrer Weber, formerly rector Trinity Church, São Leopoldo, R.G.S., Brazil, now editor in chief of *Estandarte Christão*. He will continue his work as archdeacon. Address:venida Teresópolis, 2956 Porto Alegre, R.G.S.

Ordinations

Priests

Panama Canal Zone—By Bishop Gooden, on September 26th, at St. Mark's Church, Puerto Mon, C. R. (presenter, the Ven. W. L. Ziadie; bacher, the Rev. J. H. Townsend):

The Rev. Francis Mustapha Harrison, a native Barbados and a veteran of the British Army, will continue to teach school in Guacimo, Vieja, will be in charge of the church there, and will assist the archdeacon.

The Rev. Joseph Alfred Wade, a Costa Rican, has been a student at the Church Divinity School of the Pacific (he will be in charge of St. Mary's Church, Siquirres, C. R., and will assist the archdeacon in other work, where missions are grown up along the railroad lines).

West Texas—By Bishop Jones, on September 26th, at St. Andrew's Church: The Rev. Miller incis Armstrong, III, presented by the Rev. W. Goodson; to be in charge of churches at Abilene and Sinton. The Rev. Gerald N. McElroy, presented by the Rev. J. L. Brown; to be in charge of Carroll Lane Church, Corpus Christi, Tex., with address at 4026 Cott. Preacher is the Rev. L. T. Jones.

Marriages

Miss Sue Morehouse, daughter of Mr. and Mrs. John H. Morehouse, of Mamaroneck, N. Y., and Dermott Miles Breen, son of Mr. and Mrs. James J. Breen, of Larchmont, N. Y., were married on October 9th. Mr. Morehouse is the president of the Morehouse-Gorham Co. and editor of the *Episcopal Church Annual*. The former as Morehouse has been employed by the New York branch of the publishing company.

Changes of Address

Bishop Barnwell, retired Bishop of Georgia, now living at 732 E. Forty-Fifth St., Savannah, Ga., in a home purchased for his use by the Diocese.

Bishop Stuart of Georgia, consecrated October 1, is now in residence at 614 E. Victory Dr., Savannah. Office address: 7 E. St. Julian St., Savannah (the basement of Christ Church; the offices are being refurbished and a conference room added).

Bishop Yanagihara of Osaka announces a new address: 175 Matsuzakicho 2 chome, Abenoku, Japan.

Bishop Baker, Coadjutor of North Carolina, has a change of office address from 502 N. Elm, Greensboro, to 107 W. Hendrix St., Greensboro. Mailing address: Box 1792, Greensboro.

The Rev. George H. Bennett, retired priest of the Diocese of South Florida, formerly addressed at Largo, Fla., may now be addressed: 1009 Bayard, Indian Rocks Beach, Fla.

The Rev. Henry A. Blake, of the district of the Panama Canal Zone, is now a graduate student GTS.

The Rev. Ralph M. Carmichael, canon residentiary of the Cathedral Church of St. John, Wilmington, Del., formerly addressed at 2013 Market Street, may now be addressed at 2013 Van Buren Street, Wilmington 2. It is coincidental that both these numbers are the same. The change of address was the result of the purchase of a new residence.

The Rev. Charles E. Craik, Jr., of the Diocese of Kentucky, formerly addressed at 23 Eastover Street, Louisville, may now be addressed at 118 Ford Pl., Louisville 7. He and his brothers sold former property, purchased by their parents 35 years ago, and are moving into their new homes.

The Rev. W. K. Cresap, rector of St. John's Church, Wilmington, N. C., formerly addressed at 311 Red Cross St., may now be addressed at Hawthorne Rd.

The Rev. Lewis O. Heck, of the Diocese of Maryland, formerly addressed at Linthicum Heights,

Md., may now be addressed at Severna Park, Md.

The Rev. Edwin B. Jeffress, Jr., director of Christian education of the Diocese of North Carolina, has as his office address: 107 W. Hendrix St., Greensboro, N. C. New mailing address: Box 1792, Greensboro. He makes his home in High Point.

The Rev. James L. Jones, formerly stationed in Japan as an Army chaplain, is now a student at General Theological Seminary.

The Rev. Frederick A. Pope, vicar of St. George's Mission, Dayton, formerly addressed: R.R. 7, Box 265, Lebanon Pike, Dayton, may now be addressed: St. George's Mission, 5520 Far Hills Ave., Dayton 9, Ohio. The change is due to street planning and renumbering.



The Rev. Francis C. Reynolds, retired priest of the Diocese of Kansas, formerly addressed in Salina, Kans., and in Sedan, Kans., may now be addressed: Apt. 4, 1047 N. Edgewood, Arlington 1, Va.

The Rev. Dr. Herman S. Sidener, rector of St. Paul's Church, Canton, Ohio, will move on November 1st from Logan Ave. to 216 Thirteenth St. N. E., Canton 4.

Restorations

The Rev. Charles Everette White was restored to the priesthood on September 22d by Bishop McNeil of Western Michigan, remitting and terminating the sentence of deposition pronounced on July 30, 1951. (The Rev. Dr. White will be rector of St. Mary's Church, Hillsboro, Ohio, where he has been layreader.)

Resignations

The Rev. Thomas M. Baxter, vicar of St. Mary's Church, Woodburn, Ore., and chaplain of Oregon state institutions, has retired because of ill health. Fr. Baxter was responsible for the work at the Chapel of St. Cornelius, in the state prison at Salem, Ore. Address Fr. Baxter for the present at Box 129, Woodburn, Ore.

Laymen

Mr. John H. Goodwin, former senior catalog librarian at the University of Michigan and reference librarian of Princeton Theological Seminary, is now librarian of Virginia Theological Seminary.

Mr. Goodwin spent four years in military service, including a brief period in north China. He is married and has one child. In his work at VTS he succeeds the late Mr. Andrew Neal.

Diocesan Positions

All mailings and communications for *Light* magazine, publication of the Diocese of Quincy, should now be sent to the Rev. James Tripp, 310 N. Ave. B, Canton, Ill. The Rev. Edward J. Bubb is no longer editor, inasmuch as he has left the Diocese.

Miss Helen Wolfe, formerly director of Christian education at St. Timothy's Church, Catonsville, Md., is now director of Christian education for the Diocese of Rhode Island. Her home Diocese is Georgia.

Living Church Correspondents

The Rev. Donald Becker, vicar of St. Matthew's Church, Raytown, Mo., is now correspondent for the Diocese of West Missouri. Address: Box 432, Raytown, Mo.

The Rev. R. B. Gribbon, who is executive assistant to the Bishop of Easton and rector of St. Paul's Church, Trappe, Md., is now correspondent for the Diocese of Easton.

Corrections

The Rev. Kenneth H. Gass was listed in the issue of October 10th as rector of St. Paul's Church, Minneapolis. This is incorrect; he is rector of Christ Church, 149 Pleasant Ave., St. Paul, Minn.

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Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ST. MARY'S 2290 S. Clayton
Rev. G. Lehman; Rev. J. Mote
Sun Masses 9, 11:15 (low), Ev 8; Daily 7:30;
ex Wed; C Sat 7:45

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. John M. Young, Jr., r.
Sun 7:30, 9, 11 HC; Others posted

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising department
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A cordial welcome is awaiting you at the churches whose hours
of service are listed below alphabetically by states. The clergy
and parishioners are particularly anxious for strangers and
visitors to make these churches their own when visiting the city.

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r.; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch) 11 (MP & Sol) EP 6;
Daily 7, Wed & HD 10, Thurs 6, EP 6; C Sat 5, 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r.; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30; also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r.
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r.
Sun Masses 8, 10 (Sung), 11:45, MP 9:30;
Daily 7, Thurs 10; C 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th Amsterdam, New York City
Sun HC 6, 7, 8, 9, 10, 11, Cho MP 10:30, Ev 4,
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho
HC 8:45 HC); MP 8:30, Ev 5. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r.
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

CALVARY 4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed 'Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. E. Chambers, r.; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r.
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Noondays ex Sat 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r.

TRINITY Broadway & Walton
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 9:30
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9,
& by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myrick
292 Henry St. (at Scammon)
Sun HC 8:15, 9:30, 11, 12:15 (Spanish), EP 5
Thurs, Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 9, 11, EP 4; Daily 7:45, 12, 5:30, N
Wed, Fri 7, Thur, Sat 9:30; C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakmont
Sun Mass with ser 10:30; Int & B Fri 8; C Sun
& by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; app, appointment;
B, Benediction; C, Confession; Cho, Choral;
Ch, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Matins;
MP, Morning Prayer; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; St, Stations;
V, Vespers; v, vicar; YPF, Your
People's Fellowship.